

BOSTON RECORDER.

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SURVEY

OF THE
Missionary Stations
THROUGHOUT THE WORLD,
IN THEIR GEOGRAPHICAL ORDER.
[Continued from page 97.]

NORTH AMERICAN INDIANS.

These Tribes, the original possessors of the whole Continent, have been gradually dispossessed by the descendants of the Europeans who have been long settled on the shores; or have been driven back, and further, from the coasts of the continent which they once occupied. Among the Tribes, now greatly reduced and scattered, Eliot & Brainerd and Serjeant, and other eminent men, labored, and numberless privations and difficulties, which most of our own Missionaries much less experience; and this at a time when there was little of that public spirit, and few of those fervent prayers, which may now serve at once so forcibly to stimulate and so greatly to encourage the faithful Missionary. The care of these Tribes seems naturally to fall on the Christians of America; and we rejoice that they are awakening to a full sense of this duty.—*Lon. Mis. Reg.*

The following statement respecting the Stations of the American Board of Commissioners for Foreign Missions, we are indebted to the Rev. Dr. Worcester, of Salem. The facts respecting the Stations of the Baptist Board of Foreign Missions are furnished by the Rev. W. W. Phelps, of Boston.—*Ed. Recorder.*

AMERICAN BOARD FOR MISSIONS.

CHEROKEES.
In January 1817, that the Rev. Mr. Kingsbury arrived in the Cherokee Nation, selected a station, (now called Brainerd,) on Chickamaugh Creek,—and commenced preparations for an establishment. He was successively joined, in 1817, by Messrs. Moody Hall and S. Williams with their wives; Jan. 1818, by Rev. Ad. Hoyt and family, and Daniel S. Butrick; and March, 1818, by William Chamberlain. About the month of June, a year ago, Mr. Kingsbury & Williams wife left this Station, for purpose of commencing an establishment among the Choctaws. Mr. Hall and S. Williams are gone, or about going, to another station among the Cherokees.

BRainerd.
1817—Rev. Ad. Hoyt, Daniel S. Butrick, William Chamberlain. Missionaries.
About 50 acres of good land under cultivation, with ample liberty for enlargement;—horses, oxen, cows, &c. in all about 60; Cherokee youths and children, male and female, lodged, fed, and instructed about 70, number increasing; Church consisting of 13 exemplary converts, besides the white members; preaching, regularly at the Mission House, and occasionally in different parts of the Nation.
Mr. Alajah Conger of Rockaway, N. J. came to go out with his family to take charge of the plantation, and otherwise to attend to the concerns of the Mission; others have offered themselves, for teachers, and assistants in different parts of the work; and the establishment will soon be enlarged. And agreeably to the earnest desires of the Cherokees, Local Schools, branches of the Mission, are to be established as fast as convenient, in such places as the Nation shall be deemed most eligible.

YOKOLOGEE.
This place, distant about sixty miles easterly from Brainerd, Mr. Moody is directed to reside with his family, to take charge of a Local School.

ARKANSAS.
Under a pressure which, it is devoutly to be hoped, will no more be felt, a portion of the Cherokee Nation, amounting to three thousand, have been induced to remove to a territory assigned to them upon Arkansas River, two or three hundred miles west of the Mississippi. The Rev. Mr. Finney is under appointment for a mission to them; and with others to be associated with him, is to go out as soon as convenient.

CHOCTAWS.
The place, selected for the primary establishment in the Choctaw Nation, is about 400 miles south westerly from Brainerd, on Yalo Busha Creek, (a branch of the Mississippi); and in honor of the Apostle Paul, is now called.

ELIOT.
1818—Rev. Cyrus Kingsbury, Missionary Superintendent. Messrs. Loring S. Wiles, Moses Jewell, John G. Kenouse, Aris Williams, Isaac Fish, and Dr. William Pringle, Assistants.
Mr. Fish and Dr. Pringle set out about two months ago, to travel by land to the Choctaw Nation; and have hardly yet arrived. About the middle of last August, the place was settled upon the spot; and by the middle of April seven log dwellings, a mill, and two or three other buildings were nearly completed; and 50 acres of land were cleared, ready for the requisite preparation.

tions could be made, the Choctaws were pressing for their children to be taken; and at the last mentioned date, some were received. A very considerable number steadily attend upon the preaching; and the general disposition in the Natives is favorable to the Mission.

CHICKASAWS.
The Chickasaws are earnestly desirous of instruction; and preparations are making for a mission to them.
N. B. The Missionaries and Assistants, at the Indian Stations, all hold themselves sacredly devoted to the service; and labor in their various departments, for no emolument, or earthly reward, beyond merely a comfortable support.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

ST. LOUIS.
Missouri Territory, 983 miles from Washington.
A Missionary Station was formed here in 1817, and J. M. Peck and J. E. Welsh were designated to occupy it. A Baptist church has been organized, and is gradually increasing. A new place of worship has been erected. These Brethren have done much in opening and encouraging schools, in seeking acquaintance with Indian Chiefs, and ascertaining the circumstances of the tribes scattered through the territories. They have travelled in various directions, preaching the everlasting gospel, animated with the expectation, that the Lord will make the wilderness of the west, "like Eden, and her desert like the garden of the Lord."
In a letter dated March 4, 1819, the Missionaries say, in relation to the Indians: "although we feel no small desire to extend immediate relief to those benighted people, we are compelled to suspend any direct and enlarged efforts amongst the Indian tribes, till more means and more Missionaries can be obtained to enter the harvest. Unhappy differences have recently taken place between the settlers on Salt River and the adjacent country, and the Sacks and Aiwows, which preclude the possibility of exertions among them at present."

ST. CHARLES.
On the Missouri, 1002 miles from Washington.
1819—Rev. J. M. Peck.
This establishment recently formed, and supplied at present by one of the Missionaries from St. Louis has fair prospects of usefulness. A school has been opened and flourishes. Benevolent Societies are beginning to be formed there, & as far as 250 miles W. for the distribution of the Scriptures, and the support of Missionaries. In a letter lately received by Dr. Baldwin, Mr. Peck states some recent instances of conversion in the village and is greatly encouraged.

ILLINOIS, ON THE WABASH.
1817—Rev. Isaac Mc Coy.
The assiduous and self-denying labors of this Missionary have imparted the liveliest pleasure to the Board. He is ready to live and die among the Aborigines, if he may be the instrument of teaching them the way to heaven. He has put up a plain building for his family, which is also a place of worship for the Indians. His prospects of usefulness are greater in another situation, nearer the Brethren in the Missouri Territory, and he will probably soon settle on lands belonging to the U. S.

CHEROKEE NATION.
1817—Rev. Humphrey Posey.
The labors of this Missionary, have been zealous, & marked with holy prudence. His schools have been well attended. A temporary suspension has arisen from the lately unsettled state of the nation, but it is expected that the existing arrangements will allow of the prosecution of the Mission with vigor and success.

SANDUSKY & WYANDOT INDIANS.
1818—Rev. Henry George.
Mr. G. labors at this Station but a part of the time. Among the Indians are many hopeful converts, & others are attentive to the preaching of the word. Mr. Walker, the Indian agent acts as interpreter to Mr. G.

LOUISIANA, NATCHES AND ST. FRANCISVILLE.
1817—James A. Randallson, and Samuel Eastman, Missionaries.
Prospects are encouraging, but we are unable to state facts in detail.

GREAT CROSSINGS, KENTUCKY.
An Indian School was established near this place some time since by the Kentucky Mission Society, which is now under the superintendence and direction of the Board. We regret our inability, from the documents before us, to state precisely its present situation, as it respects Teachers, the number of Scholars &c. The object is, to educate the Indian youth in the English language, the arts, the industry and economy of civilized life. A separate fund is creating for its support, and the present balance in favor of the Board is \$687.53.

SOCIETY FOR PROPAGATING THE GOSPEL.
NIAGARA.
In Upper Canada, between Lake Ontario & Lake Erie.
Robert Addison.
At Lichtenau, the numbers were 487, most of whom were earnestly intent on living in communion with the Lord, and walking according to his word. There were 150 Communicants.
Much distress is endured by the widows

KINGSTON.
A small Town in Upper Canada, on the Northern Shore of Lake Ontario.
George Okill Stuart, Missionary to the Mohawks. John Green, Schoolmaster to the Mohawks. John Hill, Reader and Catechist to the Mohawks.
A supply of Indian Prayer-Books has been sent to Mr. Stuart. A Version of St. Mark has been, for many years, bound up with the Common-Prayer. The remaining Gospels, will, it is expected be shortly translated.

UNITED BRETHREN.
GOSHEN.
On the River Muskingum. 1734.
NEW FAIRFIELD.
In Upper Canada. 1734: renewed 1816.
Dencks, Gambold, Lukenback and Schmidt, Missionaries.

Outward difficulties were great; but the numbers were increasing, and the work of the Holy Spirit evident in the state of the people.
The attempts made by several Missionaries of the Brethren to bring the Gospel to the Cherokees in 1801, and to the Creeks in 1807, had been productive of little fruit; and on various accounts, have been abandoned.

LABRADOR.
UNITED BRETHREN.
To the present settlements of the brethren in Labrador, it has been proposed to add a fourth, north of Okkak. The British government has granted them undisturbed possessions of the coast for that purpose. The Scriptures are, by degrees, enlightening the minds and comforting the hearts of the Esquimaux. The four Gospels and the Acts are now read by them with delight. "We see more and more plainly," say the Missionaries, "how powerfully the spirit of truth speaks to their hearts, by the simple reading of the word of God."

NAIN.
1771—Halter, Koerner, Kunath, Mueller, Schmidtmann, Schreiber, & Stock, Missionaries.
There are many proofs of grace among the people, in the midst of great scarcity from the failure of the fishery. At the close of 1817, there were in the Congregation 155; the whole number living in the Settlement being 196.

OKKAK.
1776—Kokus, Kohlmeister, Lundberg, Martin, and Sturman, Missionaries.
Many of the Esquimaux have learned, more than ever, to value the privilege of belonging to the servants of God. In the external circumstances of the Mission there is much difficulty. On the land there dwell 237 persons, of whom 178 are Members of the Congregation.

HOPEDALE.
1792—Beck, Knock, Meisner, Mohrhardt, and Nissen, Missionaries.
A fresh awakening has taken place among the Esquimaux. The numbers are as follows:—Communicants, 50: Baptized Adults, 25: Candidates for Baptism, 15: Baptized Children, 50;—in all, 140 persons, beside 27 not yet baptized, chiefly children.
The wants of the people being supplied, they were able to assist their poor Countrymen at Nain.

GREENLAND.
Stations: New Herrnhut (1733.) Lichtenfels (1758.) Lichtenau (1774.)
Albers, Beck, Fleig, Gorecke, Grillich, Kleinschmidt, Kranich, Lehman, Mochne, and Mueller, Missionaries.

The Missionaries acknowledge, with much thankfulness, refreshing Letters received from Mr. Latrobe, while on his way to South Africa. Mr. Grillich writes from New Herrnhut, in July, 1817—
"Lichtenau is warm, in comparison of New Herrnhut. Having resided at Lichtenau a long time, we very sensibly feel the roughness and severity of the winters of New Herrnhut. The last has been very severe indeed. There was no difference between Christmas, Easter, and Whitsuntide. We lay buried in snow. Even now, being the 10th of July, hardly any thing has come up in our garden. The season here seems to have become more unfavorable to vegetation. The winters are longer, the summers shorter, and the supply of driftwood more scanty than when our Mission was first established. It is, in truth, a barren and inhospitable region. You remark on the necessary diligence in learning the Greenland Language. It is a difficult one; of original construction; and a dialect of the Esquimaux."
In Lichtenfels, Mr. Gorecke says they have lived in peace, and the blessing of the Lord has attended their endeavors to declare His Name and serve this Congregation. The people have suffered from sickness, so that the deaths have been more than the births.

At Lichtenau, the numbers were 487, most of whom were earnestly intent on living in communion with the Lord, and walking according to his word. There were 150 Communicants.
Much distress is endured by the widows

and orphans of Greenlanders; particularly at Lichtenau, as being the most numerous. Many Heathen Widows seek a refuge there. The Missionaries assist to the utmost, but are unable to meet their wants. Some friends in England have contributed liberally to this charitable object: nor can they better express their love to Him, who is the only Saviour of that World which we have surveyed, and who will gather to himself a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, who shall stand before the Throne and before the Lamb!

THE HARVEST TRULY IS PLENTIFUL, BUT THE LABOURERS ARE FEW. PRAY YE THEREFORE THE LORD OF THE HARVEST THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST.
MATT. IX. 37, 38.

Late Missionary Intelligence.
From the London Evangelical Magazine of April 1819, received at the Recorder's Office.

CALCUTTA.
A letter from Messrs. Townley and Keith, dated 7th Sept. 1818, states the proceedings of the 'Bengal Auxiliary Missionary Society' established by them. They have exerted themselves very diligently in printing various religious tracts in the Bengalee language, and dispersing many thousands of them among the natives, who in general receive and read them with great avidity. Among the tracts printed are, a dialogue (written by Mr. Keith) between a *Pundit* and a *Sarkar* (a teacher and an agent for Europeans): the History of the Saviour of the world; a dialogue between a Gooroo (or spiritual guide) and his Pupil; an Appeal to the Conscience, called Good Counsel; also a Dialogue between Ramhuree and Shadho, the former, an idolater, the latter a pious man, who points out what a true Christian is; some of these are in great demand, and second editions printed of 6,000 each.

In the evening the brethren go abroad, and sit down in or near a Hindoo's house, and read, or ask a native to read, part of a tract, converse with the natives on the subject, and give away a number of copies.

They also give away at the Monthly Missionary Prayer Meeting, to the members of the church, and other active friends, a number of the dialogues for dispersion in their several connexions. Thus the tracts are widely circulated throughout Calcutta and its environs.

They have also been engaged in collecting *Lessons from the Bible*, with a view to a school on a new plan, in which the sacred oracles are intended to be taught.

'We wish,' says the Missionaries, 'to procure pieces of ground, at a small Monthly rent, on which to erect what you would call *sheds*, but we shall call *Bengalee Chapels*, in which we can meet the natives, at all times and seasons, without the inconvenience which we have hitherto experienced. At present we wish for seven of these, in different parts of the town, so that we may every day go forth to make known the Saviour and his dying love to sinners. Oh! if you could but see the million of immortal souls in Calcutta, how would it move you to send us men of God, and money to carry on the work. We trust you will never suffer the Gospel Car to resemble the *Juggernaut's Car*, near Serampore, which this year stuck fast in the mud. We may remark, that the ponderous cars of the heathen deities have filled the roads with ruins; but, notwithstanding the roughness of the road, we fondly hope that we have, in some little degree, moved forward the Gospel Car. We only want a little more of British piety, zeal, and wealth, with the presence of our Elder Brother, and his presence will effect far more than Juggernaut's brother's did, which was procured at the price of fifty rupees, as a present to his priests—all which could not induce the car to go forward. We know and are assured, that it is the will of God that his word shall run and be glorified. We are encouraged therefore to set our shoulders to the work with all our might; our work will not be in vain in the Lord. We are already in possession of the promised land.'

In a postscript to the letter, the brethren, referring to the late Mr. May, observe—'His labours among the young will be reaped in after-generations. It was in his heart to endeavour to establish a Society here for the education of the natives. Like David he collected materials, but was not allowed to build the house. Only nineteen days after his death the *Calcutta School Society* was established. Long may it flourish, that the desire of our brother may be accomplished; namely, that all the children in India may be able to read and write portions of the Scripture. Let this loud call move the Christians in England and Scotland to do what their hands find to do, as the time of usefulness may be very short, like Mr. May's. We rest assured that you will not long deliberate about sending us men, truly qualified with genuine piety, gifts, zeal, and strength, followed with the fervent prayers of all the Israel of God.
H. TOWNSLEY,
J. KEITH.'

MADRAS.

Mr. Loveless, in a letter just come to hand, dated 17th of October, 1818, says: Things are going on tolerably well in our congregations and schools, though the great thing is wanting to render them effectual. O! for the outpouring of the Holy Spirit, then this wilderness shall rejoice and blossom as the rose. The Native Schools promise great usefulness; and the natives discover an increasing disposition to send their children to schools in which Christian principles are professedly taught. We have had an application lately for two new schools, near a village in which we have had a school for several months. The use of the ground has been given to us gratis, and we opened them a few days ago. We have likewise had an application from some natives to establish a Female Native School—a rare thing in India! We design to comply with their request as soon as possible. Perhaps we shall be considered too extravagant on the subject of schools; but we rely on the liberality of British Christians for all needed supplies in so important a part of our work. The Free School adjoining the chapel, both male and female, prospers. Our Bible Association has furnished a great number of them with the Bible, and many of the boys have attained a very considerable knowledge of its sacred contents.

'We received a letter from our dear brother Knill, yesterday, and rejoice to hear he has completely recovered his health; and, with brother Mead, is labouring with the most pleasing prospects of usefulness, at Nangarcoil, near Cape Comorin.

'You will rejoice in the pleasing communication, that a Religious Tract Association has at length been established at Madras, an account of the origin and formation of which is transmitted to the Secretary of the Religious Tract Society, by this opportunity.

'The dreadful epidemic, *cholera morbus*, that has raged through India for many months, has at length reached Madras; but it is not so violent in its effects as in many other parts. Through divine goodness, we have all been preserved from its attacks, and are enjoying good health.'

Extract of a Letter from Mr. Fleming, Madras, October 12, 1818.

'We have at length formed a 'Religious Tract Association' in Madras. I have received no fewer than four petitions for schools this month, from the natives; they make no objection to being taught the sacred Scriptures.'

BELLARY.
Extract of a Letter from the Rev. W. Reeve, Bellary, Sept. 29, 1818.

Mr. Reeve, after lamenting the general apathy of the Hindoos in matters of religion, and their proneness to the arts of deception, proceeds to mention some encouraging circumstances; among these, he observes, is 'the little opposition manifested by the natives to Christianity. Open violent persecution is a thing I never saw nor heard of in this part of the world: a Missionary might travel from hence to the north or to the south, to the east or to the west, for several hundreds of miles without fear of being molested, especially when his character is known. He might stop and pitch his tent in whatever city, town, or village, he pleased, and there would soon be a multitude assembled around him, discovering the greatest respect to his person, and the most anxious solicitude to hear what he has to say on the great subjects of religion.'

'Is it not pleasing to remark also the numerous inquiries, and the frequency of visitors? I remember no day, since I have been in India, in which several persons have not come to ask questions relative to the object of our coming among them. Many come, without doubt, either from mere idle curiosity, or for mercenary purposes; yet, in many cases, we trust, they have been pierced to the heart, and have departed, saying, 'Men and Brethren, what shall we do?'

'Should we not remember also, that a large portion of divine truth has been diffused among them? At all times they manifest not only readiness but eagerness to receive our books. We have distributed many thousands of Dr. Watts's first and second Catechisms, our Redeemer's Sermon on the Mount, and a great variety of other small tracts. Several persons have been here who told us that they came more than a hundred miles on purpose to obtain some of our books.'

'Our native and other schools are in a flourishing state; there are now 553 children under our care. This presses very hard upon us. Send forth, we beseech you, without delay, more labourers to strengthen our hands.'

CAFFRARIA.—AFRICA.

Mr. Barker, in a letter just received, dated Theopolis, 15th of Nov. 1818, observes, 'I wrote you last on my return out of Caffraria, and am sorry to inform you that things since then have taken a very serious turn. The Caffres are fighting among themselves; and it appears, that Makaana is the principal man among the disaffected party. T Geika has several

times sent to the colony for assistance, and has been obliged to flee. Assistance was promised him, if he needed it, in his attempts to suppress the depredations on the colonists, when his Excellency the Governor was in Caffraria. An expedition is in readiness to enter Caffraria, to assist T. Geika, and twenty of our people have orders to join it. The government look upon T. Geika as paramount Chief, and have, from time to time, made him many valuable presents; and T. Geika at last appears disposed to check the daily depredations of the Caffres. The consequence is, that all the other chiefs, or nearly all, are disposed to take up arms against him. What the event will be time will unfold. I hope it may be for good to the cause of our dear Redeemer, who over-rules commotions among men for his own glory.

As to the Caffre mission, I feel a desire to acknowledge a particular display of Divine care in the late dispensation of Providence. Had our brother Williams been living, our concern for his situation would have been great, and probably himself in imminent danger; but now, both our departed brother and his family are out of the reach of malice or apprehension; he has joined the spirits of the just, made perfect, and his family are with us at Theopolis.

Extract of a Letter from Mr. Hamilton, (New Lattakoo) Krooman's River, June 9, 1818.

I am very glad to hear that you intend to send out more Missionaries. Here are large fields for cultivation. Poor Makoon has been here, begging that a Missionary may be sent to teach him the way to heaven. There are also many towns north-west of us, which are as fields white for the harvest. Tell the young men who may be disposed to come out, that the hardships of travelling are nothing—that seeming difficulties, when approached, disappear.

MADAGASCAR.

By a letter from the Rev. David Jones, dated Mauritius, Nov. 10, 1818, we learn that he and Mr. Bevan have visited Madagascar. They sailed from Port Louis on the 8th of August, and landed at Tamatave, in the island of Madagascar, on the 18th of the same month. They were favourably received, and soon commenced a school of ten children, some of whom were of the principal families. When they informed the people that their wives, whom they prudently left at Mauritius, would come and teach the Malagash women to read, write, and sew, they exclaimed *Saraba! Saraba!* that is, very good! very good!

On the 24th of September they returned to Mauritius, to avoid the unhealthy season then approaching; but they intended very shortly to go back to Madagascar. Upon the whole, they were much encouraged with the prospects before them. We have not room at present for further particulars.

From the Religious Remembrancer.

A NARRATIVE

Of the state of Religion within the bounds of the General Assembly of the Presbyterian Church, and of the General Associations of Connecticut, New-Hampshire, and Massachusetts Proper, during the last year.

[Concluded from page 98.]

In further calling your attention to the prosperity which attends the beloved Zion of our God, we cannot but notice as a special subject of gratitude to our exalted King, the great extent to which he is pleased to employ, as the instruments of promoting moral and religious improvement among our vast population, by instructing the rising generation, and delivering from degradation, poverty and ruin, the bereaved widow and the fatherless orphan, the pious and benevolent females throughout our bounds. By them were our Sabbath schools first fostered and brought into notice, which have now become such powerful engines for the suppression of vice; and in which are so extensively taught, to those who would otherwise have grown up in ignorance and unrestrained sin, the First Principles of that Religion, whose motto is "PEACE ON EARTH AND GOOD WILL TO MEN," and whose reward is the eternal blessedness of heaven.

The assembly are happy to learn that Sabbath schools have been formed, in unusual numbers, and with high promises of extensive usefulness, in almost all the Presbyteries within our bounds; and would earnestly recommend the organization of them in all parts of the United States. We advert with much satisfaction to the schools of this kind established in the cities of New-York and Philadelphia, in the former of which, from eight to ten thousand, and in the latter and its vicinity, from twelve to fourteen thousand children are instructed on every Lord's day. To these schools, together with the catechetical instruction of the children of the church, which has heretofore been recommended by the assembly, and is now to a considerable extent practised throughout our bounds, are we to look as the nurseries, where those plants are growing that shall in future beautify and enrich the flourishing vineyard of our Lord.

As intimately connected with the subject of catechetical instruction, we would recommend to your patient regard, the formation of Bible Classes in all our Congregations. We are happy to learn, that in many parts of our church such classes have already been formed, and that they have almost uniformly been attended with the blessing of God.—It is an encouraging fact on this subject, that many who have united with our church during the last year acknowledge themselves to have received their first religious impressions from the instructions received in their Bible Classes.

The assembly were gratified to be informed that attention is paid to the religious instruction of coloured people in Sab-

bath schools, conducted by our young people of both sexes; and that this attention to that unhappy portion of our race, is not confined to the eastern and middle states, but extends to several of the southern states. In this good work, it is hoped that those who have already engaged will persevere; and that many more, being sensible of the debt of justice we owe to that class of our fellow-creatures, will endeavor by imparting to them moral and religious instruction, to rescue them from that state of ignorance and vice to which they have been so long reduced.

The Assembly would further inform the churches, that the African School intended to qualify young persons of color for the gospel ministry, which is now under the direction of the Synod of New-York and New-Jersey, will probably become more extended in its operations by the aid of several more Synods, which it is presumed will unite with the Synod of New-York and New-Jersey in this benevolent work.

The Assembly are also gratified in being able to inform the churches, that the missionary cause is prosecuted with growing zeal, and that the great Head of the church has been pleased to bestow his blessing on the labors of the missionaries during the last year. Encouraged by the success which has attended their exertions in this most interesting concern, we hope that the churches which are blessed with the stated means of grace, will continue to show their sympathy for the destitute, by an increasing liberality in contributing for the support of missionaries.

In addition to all this, we notice with peculiar pleasure the increase of many associations, the almost universal observance of the monthly concert of prayer, and the formation of Education and Missionary Societies, throughout all our bounds.

From the best information we could obtain on this subject, we learn that there are probably three hundred young men supported by the funds of the several Education Societies in the United States, in different stages of preparation for the gospel ministry.

The Missionary Associations of Young Men throughout our bounds, have commanded the attention and awakened the gratitude of the General Assembly. Our missionary field is extremely extensive, and its state of moral culture very low. We would mention, as furnishing important stations of missionary labor, and that they may be before the eye of the public, the Presbyteries of Niagara, Columbia, Champlain, St. Lawrence, Lancaster, Erie, Hanover, Winchester, Portage, Lexington, Union and Mississippi. The last mentioned Presbytery includes the whole of the States of Mississippi and Louisiana; and among the vast population that is spread over this immense territory, there are but ten organized Presbyterian congregations, and seven ministers of our denomination. Our hearts were tenderly affected, when the Commissioner from that Presbytery, after having described the forlorn and hapless state of that region, closed his narrative by saying, "Brethren, we solicit your sympathies, your prayers, and your assistance."

The mission established by the American Board of Commissioners for Foreign Missions among the Cherokee and Choctaw tribes of Indians, is attended with very flattering success, and there appears to be among them generally, a more than common willingness to receive instruction and hear the gospel.

The several moral societies that have been formed, are producing salutary effects in restraining vice. We notice with special satisfaction the Moral Society of the State of New-Jersey, which, from the weight of talent and influence combined in it, cannot fail to produce the happiest results.

The Assembly feel themselves under peculiar obligations to bless God, that he continues to visit in great mercy our Seminaries of learning. From these fountains of science, by the blessing of the Highest, on the young men who are preparing for future activity and usefulness, in the church and State, are issuing streams that are continually gladdening the city of our God.

And we have particular pleasure in speaking of the distinguished smiles of the great Head of the church upon the Theological Seminary at Princeton, under the care of the Assembly. There have been sixty-seven students trained in this institution during the past year. Of these, fifty-six still remain.

It would be an act of injustice to their pious generosity, to withhold from the knowledge of the church the fact, that twenty-eight students have, through the past year, been supported at the Seminary chiefly by the Cent. Societies under the patronage of our benevolent females. May they abundantly experience the sweetest of all rewards, the realizing of their prayers and their charities, in seeing the heralds of the cross multiply, until the wilderness shall blossom as the rose, and the earth shall be filled with the glory of God.

By the delegate from Massachusetts, it is put into our power to state, that the Theological Seminary at Andover is in prosperous circumstances, and that about one hundred young men are preparing in that institution for the gospel ministry.

We hear with pleasure also of the flourishing situation of the institution for the instruction of the Deaf and Dumb at Hartford in Connecticut; and that a similar institution has been established in the city of N. York, under the very liberal patronage of the State legislature.

From the delegates from Connecticut, New-Hampshire and Massachusetts, we derive the pleasing intelligence that God is carrying on his work in these States with power and success. From fifteen hundred to two thousand persons are supposed to have been the hopeful subjects of special divine influence during the last year, in the

counties of Hampshire, Franklin, Hamden, and Worcester, in Massachusetts. In Dartmouth College, fifty out of one hundred students are hopefully pious, and are prosecuting their studies with a view to the gospel ministry. Surely it affords matter of great encouragement to the ministers of Christ, and should excite them to increased fidelity and zeal, that the great Head of the church has been pleased to crown the faithful and evangelical labors and teaching of our eastern brethren, with such abundant and glorious success.

Brethren, the Lord is on his way.—We hope that the day of MILLENNIAL BLESSINGS begins to break upon the EASTERN MOUNTAINS.—Soon shall it burst with all its splendor upon our world.—Let us see to it, that we stand in our place, and fill up our day with usefulness and duty, that being "FAITHFUL UNTO DEATH, WE MAY RECEIVE AT LAST A CROWN OF LIFE."

Published by order of the General Assembly.
Attest,
WM. NEILL, Stated Clerk.
Philadelphia, May 20, 1819.

Extracts from the minutes of the General Assembly of the Presbyterian Church in the United States, convened in Philadelphia, from May 20th to June 2d, 1819.

COLONIZATION SOCIETY.

The objects and plans of the American Society for colonizing the free people of color of the United States, having been stated to the General Assembly, and the same having been considered and discussed, the Assembly resolved, that in their opinion the plan of the society is benevolent in its design, and if properly supported and judiciously and vigorously prosecuted, calculated to be extensively useful to this country and to Africa.

The situation of the people of color in this country, has frequently attracted the attention of the Assembly. In the distinctive and indelible marks of their color, and the prejudices of the people, an insuperable obstacle has been placed to the execution of any plan for elevating their character, and placing them on a footing with their brethren of the same common family. In restoring them to the land of their fathers, the Assembly hope the way may be opened, not only for the accomplishment of that object, but for introducing civilization and the gospel to the benighted nations of Africa. From the information and statements received, the Assembly believe, that the proposed colony in Africa, may be made a powerful auxiliary in the efforts which are making to abolish the iniquitous traffic in slaves carried on in Africa, and happily calculated to lay the foundation of a gradual emancipation of slaves in our own country, in a legal and constitutional manner; and without violating the rights or injuring the feelings of our southern brethren. With these views, the Assembly feel it a duty to recommend the American Society for colonizing the free people of color of the United States, to the patronage and attention of the churches under their care, and to benevolent individuals throughout the Union.

STATE OF SOCIETY.

The General Assembly, viewing with deep interest the present state of our country, and more especially the commercial embarrassments which press upon every part of the United States, and the spirit of corrupt and mischievous speculation, which is probably to be regarded both as a cause and an effect of these embarrassments; feel it to be their duty to take this notice of this unhappy state of things, and to express their opinion of their proper remedy.

The Assembly, then, are persuaded, that the evils so general in their prevalence, and so severe in their pressure, primarily on the commercial and manufacturing portions of the community, but in a considerable degree on all, owe their origin, in a great measure, to that spirit of cupidity, of adventurous and unjustifiable speculation, of extravagance and luxury, which so unhappily prevail in our country; and also, in no small degree, to the want of that kind of education which is calculated to prepare youth for solid usefulness in the church, and in civil society. The Assembly therefore are firmly persuaded, that the effectual remedy for these evils under God, is to be found in a recurrence to those principles and duties of our holy religion, which are not less conducive to the temporal welfare of men, than to their eternal happiness; and they have no hope that general prosperity can be restored to our country, until there is a return to those habits of industry, temperance, moderation, economy and general virtue, which our common Christianity inculcates.

Under these impressions, the General Assembly would earnestly exhort the churches and people under their care, to take into due consideration the opinion above expressed; to cultivate in themselves, and to endeavor to promote in others, those simple, frugal and regular pursuits, which cannot fail to exert a most benign influence on the best interests of society; and to train up their children in the principles and habits which will prepare them at once to be useful members of the church, and useful citizens. They would especially entreat those individuals and families belonging to their communion, whom God has been pleased to favor with temporal wealth, to consider the importance of their setting an edifying example; so that their whole influence may be employed to discourage fashionable vices and amusements, and to promote the simplicity and purity of Christian practice. And the Assembly would also earnestly exhort all ministers in their communion to make these sentiments a subject of frequent and serious address to the people of their respective pastoral charges; and to endeavor, by all the means in their power, to impress on the minds of their hearers the all-impor-

tant truth, that the religion of Jesus Christ, in its vital power and practical influence, is the best friend of civil society, as well as essential to the eternal well-being of man.

REVIVAL OF RELIGION.

From the Religious Intelligencer.

Extract of a letter from the Rev. Charles Thorp, to the Editor of the Religious Intelligencer, dated Coventry, New-York, June 3, 1819.

The fall and winter past have been truly a time of refreshing in this place. There had been for several months before a more general and more solemn attention on the Sabbath than had formerly been, and it was known that some individuals were seriously impressed with a sense of their sinful and dangerous condition. It was observable also, that among the young people there was a voluntary neglect of those vain amusements in which they had formerly indulged. In one part of the town a few neighboring women, none of whom entertained any hope, mutually agreed to have stated meetings for the purpose of reading and conversing on religious subjects. At their first or second meeting, one of them was so impressed that she observed to the others that she could not think of their parting without prayer. Prayer was attended then, and in all their subsequent meetings. In view of these things professing Christians were encouraged, and it is believed were excited to pray the more earnestly for the blessing that followed. In the month of Oct. it was evident that a revival had indeed commenced in the west part of the town. Many were anxiously enquiring, and many were soon hopefully brought to bow to the sceptre of divine grace. About the latter part of November, the awakening became general, and apparently more powerful in the east than it had been in the west part of the town. Religious meetings were frequent, crowded and solemn, during the most part of the winter, and almost all appeared to feel that religion was indeed the "one thing needful." The subjects of the work appear in general to have had a very clear and affecting sense of their own moral depravity, the justice of God in their own condemnation, and the necessity of his special grace in order to renew them to holiness. Though the work appeared great and wonderful to many who witnessed its progress, yet so similar has it been to numerous other revivals, the accounts of which have been published, that a more particular description need not be given. As the fruits of this revival 36 have been added to the Congregational church under my pastoral care, four are propounded for admission, and a few others are expected to come forward. To one Baptist church in the town 46 have been added; to another, some of whose members live in the west part of Coventry, and some in the east part of Greene, I am informed that between 50 and 60 have been added, and that to a Methodist Society in one part of the town about 20 have united. In all, about 160 have made a public profession, and several others have in the judgment of charity, become new creatures. Truly the Lord hath done great things for us, whereof we are glad, and blessed be his holy name for ever and ever.

CHEROKEE MISSION.

From the Religious Remembrancer.

A Letter written by Mrs. Lloyd's eldest daughter, who has the care of the girls in the school at Brainerd, addressed to the Secretary of the Brainerd Society in Philadelphia, dated March 21, 1819.

"Dear Sisters, co-workers with us in this great, important and extensive field for exertion; if in the bonds and in the spirit of the Gospel you have commenced your benevolent undertaking, think! ah! think! with unspeakable delight, of the great good which will result therefrom.—While with prayer and tears presenting the offering of your hands, the God of Heaven being one with you, sends forth with this his spirit. Poor, benighted, wandering souls, are raised from a level with the brute creation, provided with temporal comforts, prepared for usefulness and happiness in this life, and for eternal felicity beyond the grave. While in return, the richest of Heaven's blessings are poured into your own souls, (for those who water others, shall themselves be watered & rewarded in this life) and when you appear before your Father's throne above, many souls be given as your eternal crown of rejoicing."

"Have we not, my dear sisters, every thing to encourage us to persevering diligence and activity in our Master's service? Wherever we are, whatever we do, with a single eye to his glory, and the good of souls, he will condescend to bless and accept as done for him, and for the advancement of his cause."

"In reply to your request, to be informed what materials of clothing would be most useful here, we think plain durable cloth would be best; and that it is well to send a part unmade, as you could not well suit all the various sizes of our children. They are, however, both in size and figure, quite similar to our northern children. The girls, I think, more generally straight and slim. Some of them, whose parents are rich, and have associated with the whites, have rich and fashionable clothing, except that they have a peculiar taste for ornaments. They are, however, generally quite willing to adhere to us in the propriety of their dress, as well as in other respects. We wish the more wealthy to dress plain, not only because we think it more becoming, but that there may be something of an equality among them. We would thank our sisters for their opinion with respect to introducing needlework among our girls; some of them have acquired a tolerable good knowledge of plain sewing, and make good proficiency in whatever employment we give them. If convenient, I would thank you to send some canvases and thread for making samples; some different kinds of sewing thread would be very acceptable. We have now about twenty girls belonging to the school. Perhaps it would be well to send a variety of thimbles and needles; we can get them here, but at a very high price; the cheapest kind of thimbles come at 12-15 cents a piece."

"All the mission family join with me in love to you, and all the members of your worthy Society. Yours, in best of bonds, SARAH HOTT."

"A Synod in Scotland has resolved that no Clergyman shall engage in any Lay employment." We hope they also resolved that their Clerical employment should yield them a competent support.

THE RECORD

BOSTON, SATURDAY, JUNE 21, 1819.

Corner Stone of a new Church

On Wednesday last, the Corner Stone of a new house of worship for Rev. Mr. Sargent and Society, was laid in Essex-Street, an eligible and important section of the town. The ceremony was performed in the following manner.

Rev. Mr. CODMAN introduced the occasion by observing that the want of more places of public worship had long been lamented. A matter of great delight that that evil was in a measure remedied, especially in a part of the town. He trusted, under prospects, that the erection of this new church would prove a great blessing to thousands of the destitute of the means of grace, and to more yet unborn. He concluded by the following declaration, shewing,

"That a Congregational Church, New-England Platform, was gathered at Hall, on the 27th January last, and JAMES SABINE was installed as their Pastor, at the same time. That this church and society worshipped in the said Hall from that time, and have been encouraged, from attending their public ministrations, in the erection of a house of worship, and that the assembly is called together to witness the corner stone of that sacred edifice."

The Rev. Mr. HUNTINGTON made the following ADDRESS.

"In the name of the God of Abraham and Israel, the one Jehovah, the Father and the Holy Spirit, we lay this stone corner of this building. A building is for the worship of the One Only Living God, as a place of assembly for the followers of the Lord Jesus Christ; for the preaching of the everlasting gospel, dispensing of Christ's holy ordinances, gathering together of a people to show praise; and for the institution and maintenance of ecclesiastical discipline and order, as the practice of the churches from primitive times to the present day."

We proceed to erect this house within the precincts of this ancient city of our fathers, which has seen and for many years the prosperity, of churches of the same faith and order so recently instituted. That Christian long enjoyed, and under the present so well secured, induces the founders to erect edifice to hope that the gathering of a people to show praise, and its establishment, will preserve addition to that spiritual character which have been the glory and the boast of the New-England States and Churches. We do not, however, profess to lay the faith of the New-England churches because these churches were the sons of long and of so famous standing, not so learned Christ; we have been taught by another Spirit to call to mind but to acknowledge Christ as our Head, Christ only, who is over all God blessed forever. We do, notwithstanding, without ceasing, a faithful adherence to that divine standard, acknowledge ourselves much indebted to a pious and evangelical society, member well, and we hope to keep in principles which brought them from their birth; we bear in mind, the dangers, and the hardships they endured for science sake. The Lord brought this out of Egypt, He drove out the heathen, planted it, the stock has taken deep root forth goodly branches, and has borne a sweet and comely cluster, which hath made glad the heart of God. In the exercise of these our civil and rights, we do not take upon ourselves to others, and say what their faith shall only say such is our faith; and it will be, that this faith has much to recommend. But our faith shall be brought to a judgment, it shall be judged by the fruit it bears, do not walk as it becometh the gospel, not work the works of righteousness, in love, then we are erecting a monument of our own faith, and subscribing the evidence of our own shame."

In order to secure to society a useful life, we deem it important that standard principle. Look at these things, your eye run round the base of this edifice; why these vast masses of solid stone, this chief corner stone of granite, a stone of such magnitude and of such weight; why a more easily associated heap of stones as well? why all this labor and expense, delay and preparation, when the whole is to be at last buried under ground? We press the question, the answer is already given. So the virtues of a holy life are only by the solid under-ground foundation of the Christian character fair and happy stand upon the deep laid and immovable Christian doctrine."

Other foundation can no man lay, but that which is Jesus Christ, the Shepherd, Stone of Israel. This is that foundation God hath laid in Zion, "A Stone, a precious corner Stone, a sure foundation, and he that believeth on Him shall not be founde."

As is this Head Stone of the corner of this building, so must be the material perstructure. "Ye also as lively stones, are built up to a spiritual house, upon the foundation of the apostles and prophets, Jesus Christ himself the chief Corner Stone, in whom all the fitly framed together, groweth unto an edifice in the Lord; in whom ye also are built together for an habitation of God through the Spirit."

In the foundation we have now laid the church we rear, we disclaim all party passions. We declare our love to the Lord Jesus Christ. We are gathered in concert with all, whether Baptist, or Presbyterian, who hold the Head of all authority and rule, and who humble worship before the throne of the Lamb, who look for redemption from the blood of the covenant, and who are gathered in "one Spirit."

This stone, then, with the inscription we leave as a witness between ourselves, and between ourselves and our churches. We call upon our God for us faithful, and to keep us so; and to uphold all our fellow-Christians to watch and admonish us, to pray for us, to help us, and to stir us up to every good work. Upon this stone then may the building to the eye, and firmly fixed for ages, may the lives and the persons employed in this fabric be precious in the eyes of the Heavenly Father: And when the Lord shall bring forth, and we have shouted, and we have said, "This is the day which the Lord hath done for us, and it is marvelous in our eyes."

* A silver Plate was inserted in the

—BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNERSTONE. A piece of United States Coin accompanying the Plate.

BOSTON PRIMARY SCHOOLS.

There is no room to insert entire the "Report" of the Committee appointed by this town, to provide instruction for children between four and seven years of age, and the expenses among the several schools, and we hope our readers will be satisfied with a short abstract.

Based on enquiry, that the number of children between four and seven years old, exclusive of half of Ward No. 7, from which the expenses, amounted to 2843. Of these 22 were desirous of instruction at the schools.

Plans resolved to open twenty schools: 10 in the city, and 10 in the suburbs. It was generally agreed that the children in each school should not exceed 45. In two wards, the number of children for each child, was \$7.30; in others it fell short of \$5. Most of the schools were opened in August, and all by the week in Sept. and have continued without interruption. In every instance the schools have been beyond the wishes of the Board, and since 60 have been permitted to open in other 70—in another 80—but in circles that justified it. Thirty-two schools were opened for the ensuing year, & for their support \$250 per annum, \$6000 will be required.

The Committee in conclusion say—The result of our experiment has certainly encouraged, and we confidently state that the movement in all our schools has been far beyond our expectations. We found many on our inquiry, indifferent about their children to these schools, though the establishment for a charitable one, and the result of acknowledging that needed assistance, yet since the operation commenced, they have almost invariably demonstrated for them. Of the children in some half in some parts of the town, and in general, were ignorant of their letters, many can now read in the New-England, and several from each school are present at the town grammar schools.

BOSTON MARINE BIBLE SOCIETY.

The following letter was received this week from the Post-Office. We hope the two dollars will not remain long in our hands for it. Perhaps hundreds of dollars are waiting for a benevolent medium of communication.

Editor—Having noticed a statement in number of the Recorder, that there was a letter from the Recorder in Boston; and being influenced by the Address of Mr. J. W. to do something, I send two dollars, or words "two miles," to be deposited in the Post-Office, till such a Society shall be formed. While we dwell securely on land, and of our Seamen's souls must not "be in our skirts!" The time has come when who go down to the sea in ships and do in great waters" are to see the "wonderful works of God" in the redemption of their souls, &c. &c. Mrs. —

Auxiliary Colonization Society, has been at Millisfield, Geo. through the exertions of Rev. Wm. Meade, agent of the Society, and upwards of \$1300 have been paid, payable in one and five years. Gen. Clark, President; Hon. Joel Crawford, Secretary; Rev. Miles Green, Secretary; R. Clayton, Treasurer; and nine Managers, object to co-operate with the parent at the seat of government, and with the government itself, in settling a colony in Liberia, for the reception of free people, who may be induced to emigrate to Liberia. The prayers of all the truly pious citizens in our country, will assuredly be for the success of this enterprise, and the rich will not withhold their alms.

CHARITABLE EDUCATION.

A written article on the subject of an Education in the respectable county of Hampshire, appeared in the Springfield paper of the 1st inst. We rejoice in the confident hope already manifested by individuals, and spread through the whole community, the liberality of a few towns, will be by others, hitherto less distinguished by wealth. Norfolk, has set a noble example, and believe that the western counties will not come a whit behind. Perhaps our attachments to that part of the State, and our expectations, but we feel as the promptitude with which other calls on the benevolence of the Christian public have been met, will not be wanting when the thousands of competent ministers is heard as it is made by six millions of our fellow-citizens. We anticipate with the result of the contemplated meeting, and have no doubt that in the mean time, exertion will be made to enlighten the mind, and bring into operation those that have hitherto slept, through want of means, that may easily be applied.

DEAF AND DUMB.

Report of the Directors of the Connecticut Society for the Education of the Deaf and Dumb, exhibited a list of forty seven pupils, attending at that institution at the commencement of the late vacation. The expenditure for the last year was amounting to \$243,32, of which sum \$3,990, 85 were in the purchase and repairs of the building, and \$2,438, 52 for boarding. The funds for the expenditure of the year, were derived principally from the following sources: from donations \$7,528, 48; paid by the State \$2,846, 12; contributions from churches \$2,018, 42; and interest and dividends \$12,348. The funds of the Society are \$2,423, 48, besides real estate, and a small land granted by Congress.—D. Ad.

EDUCATION OF HEATHEN CHILDREN.

It is stated in the Charleston Evangelical Intelligence that the Ladies in that place have not been backward in imitating the good example of their sisters in Savannah. One hundred and seventy dollars have been raised, (\$150 of it being an annual subscription) for the support of a Charleston School in India.

The children of two of the Sabbath Schools have begun to cast their little offerings into the treasury of the Lord. From one school, \$18 have already been forwarded in behalf of Cherokee children. The other school will probably raise enough to support a school in India. A few Ladies have raised \$50 to begin the education of a child, to be named William Hollingshead.

Two benevolent ladies have appropriated \$550, as a fund, the interest of which is to be annually paid for the support of a child in the mission family. By this means one child may be kept constantly in a course of Christian education, and thus a succession of youths brought forward; some of whom there is reason to believe, will become eminently useful. This we believe is the first example of the kind, but we flatter ourselves that it will not be the last. We trust these offerings are but the first fruits of a plentiful harvest. Could the inhabitants of this country enter into the feelings of Missionaries who are surrounded by thousands of idolatrous children that might be educated at so cheap a rate, we are sure that pecuniary aid would not be wanting. This is a consideration to which we particularly invite the attention of our readers.—R. Int.

We learn by letters from the Rev. P. Fisk, that he has received from the liberal citizens of Charleston, S. Carolina, the sum of \$1474 for Foreign Missions. Also, that a Missionary Society is revived in that city, for the purpose of supporting Domestic Missions, and that two Missionaries are already applied for to explore and relieve the destitute parts of the State. This is emphatically, good news from a far country.

FOREIGN ARTICLES.

Abstracted from late London Magazines. "The Church Missionary Society," have been induced by gratifying accounts of the progress of the gospel among the negroes at Sierra Leone, to send out additional laborers. Mr. Thomas Jesty and Mrs. Jesty, with Mr. Henry Barrett, sailed for Africa last January. They are to take charge of such scholars as may yet want teachers.

The two bodies of the "Secession Church" in Great Britain, viz. the Burghers and the Anti-Burghers, are attempting to unite on the ground on which they stood before the unhappy separation. Ministers and people are equally active and zealous in this business—meetings of congregations on both sides have been held, and resolutions harmoniously adopted, for promoting the desirable and important event.

The "Port of London Society," for the religious instruction of seamen, is growing in the affection and gratitude of those for whose advantage Christian benevolence has instituted it. Sailors attend willingly and numerously. 400 of them appear at many of the morning services.

The Hon. East India Company have made a donation to the above Society, of \$444, and from other most respectable sources, the funds of the institution have received important and unsolicited aid.

The schools erected for the instruction of Jewish children on each side the Episcopal Jews' Chapel, London, are rapidly advancing.

The school for the boys is nearly completed, and that for the girls had received contributions to the amount of more than £850 sterling, as early as February. The concentration of the schools and chapel, is regarded as a most desirable object, on account of the saving produced to the Society, in rent, &c.—the monument thereby formed of national charity toward the Jewish people—and its effect in conciliating the attention of all who behold it, whether Jews or Gentiles. The Society anticipates a call for assistance in the education of Jewish youth in foreign countries, at a period not far distant, and considers it highly expedient that the home establishment be put on a respectable and permanent footing.

The Society for the Suppression of Mendicity in London, have received nearly \$20,000 within nine months for the assistance of the deserving poor, and have attended to 3,284 cases. The object of the Society is, to discourage indiscriminate alms-giving—to punish daring impostors—to relieve deserving characters—to assist the really distressed—to compel the sturdy beggar to work for his daily bread, and to prevent the professional mendicant from training up his children in his own disgraceful business.

The last report of the Bremen Bible Society contains a very gratifying letter from Professor Leander Van Ess, the worthy Roman Catholic preacher at Marlburg. He continues his benevolent labors, and is unwearied and undaunted in distributing the Holy Scriptures. Perhaps there is no person in Europe, who amid many important engagements, conducts a more extensive correspondence. He speaks with great fervency of the blessing of God, by which the influence of Bible Societies has been such as to bring nearer together Christians of different religious denominations. Giving an account of his present opportunities and difficulties he says: "For a great door is opened unto me, and there are many adversaries." 1 Cor. 16, 9. And Mr. Van Ess expresses his confidence in God, who is able to protect him against all his enemies. An increasing thirst after the sincere milk of the word, and an active desire to attend to the principles of unadulterated Gospel, is observable in the Catholic Church. He concludes his letter in the apostolic request, with which every true Christian will cheerfully comply: "Finally brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." 2 Thess. 3, 1. The report states that in two years and a few months Mr. Van Ess has distributed among the Catholic brethren, two hundred and thirty-three thousand, three hundred and forty-one (233,341) copies of his translation of the New Testament; and among Protestants, 5334 Bibles and 2800 Testaments.—German Intelligence.

PRINTING IN PALESTINE.

It is well known, that the Archbishop of Jerusalem has been some time in England, soliciting subscriptions to establish a Printing-house on Mount Libanus, between Syria and Palestine, for the diffusion of the Christian Scriptures in the Syriac language. He has, we learn, been eminently successful, having been patronized by Lord Tzsoomort, Mr. Wilson-Fowke, and many of the British clergy: though on his arrival it was reported, that he was an impostor. He has visited the great Universities in England, where he was strictly examined in all the Eastern lan-

guages, and Mr. Lxx, Professor of Arabic, has certified to his astonishing acquaintance with the Oriental literature preserved in the Bodleian library. Mr. CLYMER, the American mechanic, has presented the Archbishop with one of his patent Printing Presses; and he has received presents of several founts of types.—Centinel.

"Lord what is Man?"—The following are given as correct characteristics of CHARLES SAND, the murderer of the celebrated Keweenaw. "They are from a man of distinction and veracity."

"CHARLES was a scholar, and a soldier. I had opportunities of observing him every day, and I could only daily love and esteem him more and more, for his rigid virtue, integrity, good morals, and his enthusiastic love of truth. All who were intimate with him knew that such were his qualities. He was at the same time to the utmost, modest, calm, and thoughtful—except from all exaltation and effervescence produced by passion." Yet such a person could deliberately commit the foul crime of murder, and exult in it afterwards.—Centinel.

ORDINATIONS.—On the 5th inst. the Rev. JAMES ROOKER, over the English Presbyterian Church in Germantown, Pennsylvania. Sermon by Rev. J. K. Burch.

On the 9th inst. the Rev. HENRY WHITE, over the Congregational Church in Dorchester, St. George Parish, S. C. Sermon by Rev. B. M. Palmer, from 2 Cor. ii. 16.

On the 2d inst. the Rev. AMOS DREWRY, over the Congregational Church in Rutland, Vt. west Parish. Sermon by Rev. Josiah Hopkins.

We are requested to state, that the connection between the Rev. HENRY TRUE, and the church in Union, (Me.) was dissolved by mutual consent on the 26th of May last.

MASSACHUSETTS LEGISLATURE.

The Legislature of this State was adjourned on Saturday last, to the 11th of January next.

The following are the Heads of the Acts passed during the session, & approved by the Governor: General Acts.—An act relating to the Separation of the District of Maine from Massachusetts Proper, and forming the same into an Independent State.—To repeal the 5th section of an act, entitled, an act relating to the punishment of Convicts who may be sentenced to solitary imprisonment and confinement at hard labour. In addition to an act, entitled an act for the providing and regulating of Prisons. Respecting packing pickled Fish. To cede to the United States the Jurisdiction of sites for Light-Houses on Bird Island (Vineyard sound), Long Island, and a Beacon on Half-way Rock. Making further provision for calling meetings of the Stockholders of Banks and Insurance Companies. Regulating damages on Inland Bills of Exchange. In furtherance of good discipline in the Colleges of this Commonwealth.—In addition to the acts relative to Highways.

Local Acts.—An act to regulate the pilotage of the port of Boston. An act in further addition to the several acts for regulating the fishery in Merrimack river. An act respecting the fisheries in Rehoboth and Swanzy. An act further regulating the fishery in Merrimack river, and the streams running into the same. An act regulating the Massachusetts General Hospital. Acts, to annex Daniel Ware and his estate to the first parish in Wrentham. To authorize Eliada Kingsley to remove a gate on the Becket Turnpike road. To extend the time for building Oxford Bridge. To annex Daniel Kimball and George Griffin to the east parish in Bradford. To allow a further time for completing Ten-mile Brook Canal. To change the name of St. Ann's Church in Gardiner, to Christ's Church. Act in addition to the several acts concerning Corporations. Relating to the Middlesex Turnpike Corporation. To fix the times of holding the Courts of Sessions in Lincoln county. To authorize the proprietors of the Newburyport Academy to reduce the number of shares in said proprietary. In addition to an act respecting the Episcopal Church in the town of Portland. To establish an additional term of the Court of Sessions in Kennebec county. To alter the time of holding the Boston Court of Common Pleas in Suffolk county. Relating to the 10th Massachusetts Turnpike Corporation. To change the names of certain persons therein mentioned. In addition to an act, entitled, an act to authorize the First Con. Society in Berwick to sell ministerial lands.

New Corporations.—An act to incorporate the town of Warsaw. Acts, to do the President and Directors of the Passamaquoddy Bank. To do the Agricultural Society in Somerset county. To do the proprietors of Union wharf in Eastport. To establish Suffolk Manufacturing Company. To do the Nichols' Academy in the town of Dudley. To do the African Humane Society. To do the Institution for Savings in Portland, and its vicinity. To do the Penobscot Court House Corporation. To do the owners of the Cove Meadows. To do the Union Hall Society in Westborough. To do the Falmouth Wharf Company. To do the Philo-harmonic Society. To do the William Bartlett and others, by the name of the Proprietors of the Merrimack Canal. To do the Agricultural Society in Plymouth county. To do the Eastern River flood-gate Association. To do the Trustees of the Ancient Land Mark Charity Fund. To do the proprietors of the flat grounds in Cohasset Little Harbor. To establish St. Paul's Church in Hopkinton. To do the first Baptist Society in Machias. To do the Trustees of the Congregational Society in New-Salem. To do the proprietors of the North Meeting-House in Thomaston. To do the first Baptist Society in Worcester. To do the first Universal Society in Shirley. To do the first Baptist Society in Ellsworth. To do the Universal Society in Western and Brookfield. To do the Christian Society in Fairfax. To do, Matthias Weeks and his associates, for the purpose of building a bridge over Sebasticook river, in the town of Clinton.

Additional Acts.—To an act entitled an act to incorporate Isaac Story and others by the name of the Marblehead Social Insurance Company. In further addition to an act entitled an act to incorporate the Merchants' Insurance Company in Boston. In addition to an act entitled an act to incorporate the President, Directors and Company of the Bank of Portland. To continue in force the acts incorporating the Salem Marine Insurance Company. In addition to the act to incorporate the Calvinistic Congregational Society in Sandwich. In addition to the several acts concerning the Fryeburg Canal; and an act further in addition to an act, entitled, an act to establish the Boston and Roxbury Mill Corporation.

DOMESTIC NEWS.

HALLOWELL, (ME.) June 12. Singular Fatality by Lightning.—Two men were killed by lightning in Woolwich on the 7th inst. They had retired to bed in the garret, containing two beds, the head of each standing against the chimney, together with two others; the lightning struck the chimney, & killed one man in each bed; the other two escaped unhurt! The lightning passed into the chamber below, where an old lady was reading her Bible, by her hands on the leaves and fingers spread open, it passed through her fingers, burning two of them, and the corners of half a dozen leaves of the Bible; thence it descended to the lower room where a man was sleeping on an iron bound chest, it stove the chest to pieces, the man receiving no material injury. There were 23 people in the house.

Drowned.—at Weymouth, while fishing, Robert Bates, aged 10 years, son of Capt. Robert Bates.

Tornado and Hail Storm.

The Saratoga Sentinel, of the 16th inst. gives the following interesting particulars of a recent Hail Storm, in that vicinity:—"On Wednesday, the 9th inst. we were visited with a storm, more tremendous in its appearance, and more desolating in its effects, than our oldest inhabitants remember to have before witnessed. For four or five days previous, the weather had been intensely warm, and on Wednesday the heat seemed to be augmented. At 4 o'clock, a cloud arose in the west, attended with the most vivid lightning and heavy peals of thunder. Its approach was so rapid, that but few had time to guard against the disasters which followed. A gale soon commenced, succeeded by torrents of rain and showers of hail stones of the most frightful dimensions. It continued about 10 minutes, when it in a measure abated, and left our citizens to witness a melancholy scene of the destruction of property.

The width of the tornado was about two miles. Its length we have not yet learned; though we have been told, that forty miles west, and twelve miles east of this place, its effects were very severe. Throughout its course, the destruction of forest-trees, apple trees and grain, has been immense. Whole groves of timber, in many places, have been levelled to the earth; and numerous orchards have been nearly if not completely ruined. The destruction of fruit and winter grain, and the prostration of fences is universal. Many barns at the west have been unroofed and some wholly demolished.

In this village the effects of the storm were dreadful. Scarcely a pane of glass on the west side of our buildings withstood the piercing fury of the hail—scarcely a green shrub or vegetable is left in our gardens. The hail stones, upon an average, were of the size of ounce bullets—many twice as large, measuring fr. 3 to 4 inches in circumference.

Indian War Fomenting.—Letters "from the Arkansas," say, that the Cherokees and Osages are on the eve of another war; that the Cherokees were the aggressors; having stolen forty horses from the Osages, and killed four of them; and that the northern Indians were urging the Osages to the war, and promising to assist them. Major BRADFORD, of the U. S. rifle regiment, has assured the parties, that if war ensues he must have a hand in it; and advises them to suspend hostilities until he has had a little talk with them.

New-York, June 21.—A black man in the employment of General Paulding, of this city, on Thursday last went into the North River to bathe, at the foot of Provost-street. After swimming a few rods from the dock into the deep water, he was observed instantly to sink. Some boys on shore soon gave the alarm and a few workmen in the neighbourhood ran to the spot, but could see no signs of the man. A young lad, bolder than the rest, plunged in at a venture and fortunately came in contact with the legs of the drowning man—he succeeded in drawing him up to the top of the water by his feet, and at last landed him safely on shore, apparently a lifeless corpse; but by the instrumentality of medical skill, and the blessing of Divine Providence, he was perfectly restored to life.

FOREIGN NEWS.

LATEST FROM ENGLAND.

By the ship Canton, at New York, from Liverpool, papers to the 15th of May were received. In the House of Lords the 11th of May, Lord Lansdown moved for copies of all communications which had passed between the English government and the government of the United States, respecting the conduct of the American force in the Floridas, and more particularly respecting the trial and execution of two British subjects by order of the American general Jackson. Lord Liverpool in reply said, that the cession of the Floridas by Spain, was a subject which the English government had nothing to do with—Spain having a right to cede any part of her possessions she pleased, without the interference of any foreign government. With respect to the affair of Arbuthnot and Ambriester, although he censured the conduct of Gen. Jackson, those persons had no right to the protection of their government, if they voluntarily embarked in war against any state with which their own government was at peace. The motion was negatived without a division.

Mr. HUME has presented a petition from certain weavers, with an allegation that would make one's heart ache, that "though they worked fourteen hours a day, they could but earn '5s. a week; so that they and their families were reduced to an absolute state of starvation." These petitioners, therefore, very naturally considered, that their distress might be in some degree relieved, if the House would take measures for rendering corn cheaper; but at the same time, a petition was presented by Mr. Gooch, asserting that the agricultural interest never stood more in need of relief than it did at present.

A riot has taken place in Carlisle, Eng. in consequence of the price of weaving Gingham being reduced. The rioters resolved to petition the Prince Regent to send them all to America. An immense number of Russian Peasants are said to have emigrated to Poland.

The Hudson's Bay Company are to send a party by land, as far as possible to the North, this season, to make discoveries.

Air Jacket.—Yesterday afternoon Mr. Charles Kendal made an experiment on the "Haines," of the efficacy of his Air Jacket or Life Preserver, which completely succeeded. He went from the Southwark bridge through London bridge with great ease, and on to the London docks in twenty minutes, walking upright in the water he and his man all the way.—London paper.

Doctor Tuillie has performed with success (at the royal institution for the young blind,) an operation for a cataract, on a boy of 11 years of age, born blind. Paris p. April 30.

FROM INDIA.

The ship Tea Plant has arrived in New-York, in 108 days from Bombay. She brings the unexpected news that the war in India continued to be carried on with great slaughter. That the fortress of Nowah had been stormed, and the garrison, 400 Arabs, &c. put to the sword; that the strong port of Rasee, with a garrison of 1300 men, had surrendered; and that a Bombay paper of February 27, says, "The whole line of coast from Cape Comorin to Jigot was under British controul."

The city of Caracas, is said to have been recently visited by another earthquake; during which a number of houses were destroyed, and several lives lost.

The elegant country seat of Judge Fauche, at Montreal, was burnt on the night of the 7th inst. The country seat of Capt. Hunter, near Savannah was burnt on the 8th inst.

FROM SOUTH-AMERICA.

The destruction of Mc Gregor's small army at Porto-Bello, is fully confirmed. They were taken by surprise, at the dead of night by the Spaniards who gave no quarter; and so complete was the discomfiture and so terrible the carnage, that only about five patriots escaped to the shipping. McGregor was ashore and asleep in his quarters when the attack commenced, and must have shared the fate of his soldiers, but for the resolute courage of his two aide-de-camp, who on the house being beset, rushed to the door and kept the Spaniards at bay, till he effected his escape through a window and reached the beach, where, though wounded himself they joined him, when they all three leaped into the sea, and swam to the transports.—Boston Gas.

To Readers and Correspondents.

We are sorry to state that the short article headed "Glad Tidings," in the last Saturday's Recorder, taken from the Christian's Monitor, is a "base fabrication." We have no apology to offer, except the general character of the paper from which we copied it; and we would remark, that the Editor of that paper has diligently enquired for the facts, and faithfully published them, though we did not receive them till too late. We pity the wretch who is left of God to the awful guilt of belying the Holy Spirit, like the author of that false statement! "Father forgive him, he knew not what he did!"

The Survey of Missionary Stations is closed in this week's paper. From the opinions we have heard expressed, we have reason to think this important article has been read with great interest. The concluding part, respecting the American Missions (given to day,) comprises original information from the most correct sources.

An obituary notice of the late Rev. Simeon Williams, has been received—but the author is unknown to us, and we are not willing to be responsible for so carelessly written an article.—With pleasure we will insert any well written notice, authenticated in the usual way, by the name of a responsible individual.

Our Subscribers are reminded that this Number completes the first half of the present Volume, and that payment becomes due from those whose subscriptions commenced with the year.

MARRIAGES.

In Boston, Robert Abbot, Esq. of the Island of St. Croix, to Mrs. Jane Anne Blakely; William Freeman, Esq. to Miss Martha Simonds; Mr. James Dyer, to Mrs. Ann Maria Freeland; Mr. William H. Ward, to Miss Catharine, daughter of John Callender, Esq.; Mr. Daniel Batch, to Miss Elizabeth, dau. of Mr. Ebenezer Gunnison. At Charlestown, Mr. Willard Moore, formerly of Worcester, to Mrs. Elizabeth Reed, of Billerica.—At Braintree, Mr. Lucius Paine, of Randolph, to Miss Louisa Wales.—At Dedham, Sauvour Francis Bonfil, Esq. of the Island of Corsica, to Miss Lucinda Alden, dau. of the late Paul Alden, Esq.—In Petersham, Mr. Nathan Tyler, mer. of this town, to Miss Mary Ward.—In Waldoberough, Me. Dr. John Manning, to Miss Elizabeth T. Thompson, both of that place.—At Bath, Capt. William Johnson, to Miss Theresa C. Fitts.—At Northfield, Dr. James Bowen, of Bloomfield, Me. to Miss Emily Dickinson.—In Londonderry, N. H. Rev. Willard Holbrook, of Rowley, to Miss Margaret Crocker, of the former place.—At New-Haven, Rev. Joseph M. Gilbert, to Miss Sarah Margaret Smith.—At Norwich, Charles Sigourney, Esq. of Hartford, to Miss Lydia Huntley; Mr. Jedediah Huntington, to Miss Eliza Wait; George L. Perkins, Esq. to Miss Emily Lathrop.

DEATHS.

In Boston, Mr. Thomas Barber, aged 78. At Dorchester, Mrs. Sally, consort of Nathan Fairbanks, of Holliston, aged 24.—At Newburyport, Mrs. Sally, wife of Capt. Joseph Brown.—At Groton, Mr. Benjamin Richardson, aged 20.—At Lubec, Mrs. Mary Allan, widow of the late Col. John Allan, aged 73.—At Bluehill, Me. Col. Nathan Parker, aged 80.—At Northampton, Miss Experience Munn.—At Providence, Mrs. Sarah Tibbets, consort of Charles N. Tibbets, Esq. aged 27.—In Mendon, Liberty Rawson, Esq. aged 44.—Drowned, in Penobscot River, John Nickels, son of Mr. J. Budge, aged 9.—At Plainfield, N. H. Daniel Kingsbury, Esq. aged 52.—At Hallowell, Mr. Bartlett Silvester, aged 30, formerly of Plymouth.—At Southborough, Lieut. Elisha Fay, aged 73.—At New-Haven, Miss Abigail Chauncey, aged 34.—At Foster, near Providence, Mr. Stephen Olney, of the latter place, killed by lightning.—Drowned, in Connecticut River, near New-Haven, Messrs. Samuel Whiting, — Fisk, and Adam Love; they were on a clamming excursion, when the boat, in which they embarked, with several other friends, was overtaken by a flaw of wind. In Cincinnati, Ohio, Mr. Anson Whipple, 31, formerly of Worcester. At Weybridge, Vt. 4th inst. Joseph, son of Mr. Timothy Green, aged 18. He was thrown from an untractable colt, who dragged him by the foot 26 rods, and he was mangled in such a manner that he died in two days after.

In Athol, on the 10th inst. Luke Jones Garfield, aged 11 y. & 9 m.—His death was instantaneous, occasioned by a contusion on the head, received from the limb of a falling tree, which took a direction different from what was expected.

CHRISTIAN SPECTATOR.

Published by HOWE & SPAULDING, N. HAVEN.

THIS work has been undertaken by an Association of Gentlemen, principally Clergymen, of acknowledged talents and piety, who have pledged themselves to the Editor and to the Publishers, to give it their utmost support. They will devote their time and talents to the promotion of its interests; and decline no exertions, which shall be required to make it a permanent, able, and interesting vehicle of religious truth and useful knowledge. Original Communications are respectfully solicited. For all Communications inserted a compensation will be made.

The high object of the work is, to inculcate truth. The doctrines exhibited, will be those which have ever prevailed in the great body of Congregational and Presbyterian Churches, and which are termed the Doctrines of Grace. It will also be the constant endeavor of the Guardians of the Publication, to second efforts for the Propagation of the Gospel, and to give interesting religious intelligence. As the literature of a country influences religious sentiment, and as publications are daily issuing from the press, which require commendation, or censure, a portion of the work will be devoted to reviews of such publications.

The work has been commenced with favoring auspices, and has already obtained a liberal patronage. The notice which it has received from public prints, and the marked and uniform approbation of its patrons, give it a high character. It is issued monthly, in numbers of 56 pages, each. Corresponds, as to size of type, quality of materials, and quantity of matter on a page, with the Boston edition of the Christian Observer. Price, three dollars per annum, payable on the delivery of the sixth number.

Specification of the Contents of each number. I. Religious Communications—II. Miscellaneous—III. Review of Publications—IV. Literature, Philosophical and Economical Intelligence—V. Notices of New Publications.—VI. Religious Intelligence.

Specimens of the work can be seen, by applying to the Agents, who will furnish subscribers with the back numbers.

Agents—Cummings & Hilliard, Boston & Cambridge; Rev. H. Blatchford, Salem; C. Whipple, Newburyport; W. Hyde, Portland. For the others, see Cover of the Ch. Spectator. June 26.

Improved Book for Schools and Academies.

JUST published and for sale at James Loring's Book-store, No. 2, Cornhill. A TREATISE ON SELF-KNOWLEDGE; showing the nature and benefit of that important science, and the ways to attain it: intermixed with various Reflections and Observations on Human Nature. By JOHN MASON, A. M. To which are added QUESTIONS, adapted to the work; for the use of Schools and Academies. Price, half bound, 37 1-2 cts. 62 1-2 cts. bound. Also, just received, and for sale as above, SERMONS, preached in the Tron Church, Glasgow. By THOMAS CRAIGHEAD, D.D. New Series. \$1.25 in boards. June 26.

POETRY.

For the Boston Recorder.

MY MOTHER.

To her who first, with fondest care
My helpless state of life protected,
These lines a thankful tribute bear
By love, and gratitude directed.
Shall she, who watch'd my dawning days,
And spent her hours in kind exertion,
Remain neglected in my lays,
And meet from me a base desertion?
No, filial love will never let
My heart beat high without reflecting,
How small my means—how great the debt,
For all her care, and kind correcting.
Though I can ne'er repay the debt,
I still may make some liquidation,
If I promote, and ne'er forget
Her happiness, and near relation.
O! may the Lord who reigns above,
And governs all his vast creation,
Preserve her life, requite her love
With more than filial reparation.
And when by age, advance'd at last
To life's extreme, and utmost border,
Do thou O God support her past
Death's sombre vale, of dread disorder,—
To those bright realms of heavenly bliss,
Where pain and sorrow never enters;
But one eternal happiness,
In free, and full fruition centers. M.D.

MISCELLANY.

OBITUARY.

[The following Obituary Notice of our beloved brother TUCKER, would not have been so long delayed but for the press of matter on our files. Our personal knowledge of him enables us to confirm the truth of all that is said of the excellence of his character; and we avail ourselves of this opportunity to press on our readers the value of a consistent Christian life, as exhibited in the lives of that hour which most emphatically tries men's souls.—ED. REC.]

From the Christian Spectator.

Died, at Springfield, New-Jersey, Feb. 11th, in the 32d year of his age, the Rev. JAMES WAKEFIELD TUCKER. Mr. Tucker was a native of Danbury, Connecticut, where his aged, respectable and pious parents, (with whom we sympathize,) are still living. He was graduated at Yale College, in 1807; settled in the ministry at Rowley, Mass. in 1812; from which place he removed in 1817; and in August of the following year was installed pastor of the Presbyterian church in Springfield. Long and intimate has been our acquaintance with the deceased; we shall ever recollect it with pleasure, we hope with advantage.

Mr. Tucker possessed an affectionate and social disposition. This he exhibited in early life. "It grew with his growth, and strengthened with his strength." On it, the companions of his childhood and youth, as well as the associates of his maturer years, now reflect with emotions of joy and sorrow. He was strongly attached to his friends, and enjoyed, with a high relish, their society.

His mind was clear and discriminating—well furnished, for a person of his age, and particularly, with the most useful kind of knowledge. He had a correct taste, and a well regulated imagination—was deliberate in thought, and judicious in his results.

The discourses of Mr. T. indicated a mind deeply imbued with the spirit of the Scriptures, and contained clear, correct, forcible and practical exhibitions of the doctrines and duties of Christianity. His manner, in the pulpit, was deliberate, dignified and impressive; but his sermons, both in their matter and manner, were addressed chiefly to the heart and conscience. There was in his preaching an explicitness and directness, not usual among the generality of his contemporaries. There are not a few, we trust, particularly at Rowley, who will appear at the last day, "the seal of his ministry."

His devotional performances, generally fervent and appropriate—were at times peculiarly pertinent and impressive. He seemed uniformly to pray under a deep sense of the wants of those for whom he supplicated, and ever appeared with that spirit of devotion which marks the man of secret prayer.

It was during his college life, that he became, as was believed, a subject of saving grace. The evidence of piety, exhibited by him, since that time, is derived, not so much from the duties he performed, as from the spirit with which he apparently performed them. He not only did all that a pious and faithful minister of the gospel should do,—but he did the whole in a manner corresponding to such a character.

Mr. T. was scrupulously attentive to every thing, in which duty was concerned, and usefulness might be affected. We believe there are few persons, even among Christians, so desirous and so determined, at all sacrifices and all hazards, to follow the dictates of an enlightened and well directed conscience. We could give instances in illustration of the truth of this remark. His great and uniform object appeared to be to honor his Divine Redeemer. His devotedness to Christ, and to the good of souls, seemed to increase as he approached the termination of his useful career.

Mr. Tucker was agreeably settled, and had to human view, the prospect of protracted life and usefulness. For the last four or five weeks of his life, he was particularly encouraged with the prospect of a revival of religion among his people. The care of souls seemed to lie with great weight upon his mind. He found much to do, and labored with his might; as though conscious the season of action was soon to terminate. The Saturday preceding his death, was publicly observed as a day of fasting and prayer. He preached from Joel ii. 1st. "Blow ye the trumpet in Zion, sound an alarm in my holy mountain."

On the next day, in addition to the usual labors of the Sabbath, he admitted two persons into the church—the first visible fruits of his ministry in the place; admin-

istered the sacrament of the supper; and at an evening lecture, spoke with animation to a crowded and solemn audience. At the close of the whole, he remarked, in the family, that he never had felt such agony for souls, as during the exercises of that evening. Monday he spent in interesting parochial visits; and in the evening, began to prepare two funeral sermons—but was compelled by pain to retire, and at midnight sent for a physician. The varying appearances of his disease, alternately excited the hopes and fears of his family, as to his recovery, until 10 o'clock on Wednesday evening. At this time it was announced to him, that his physician was of opinion that he would live but a few hours. He then expressed a desire to see his children. He addressed them in an affectionate and solemn manner, and bade them farewell without the least agitation; commending them and his dear companion to God. The numerous friends in the room, he took by the hand, and gave to each his dying exhortation. He observed, "that his evidence of an interest in Christ, was not so clear as he could wish; he felt himself to be a poor, vile worm of the dust; but he could trust himself in the hands of God the Saviour." His prospects brightened, however, at every step, as he advanced toward the grave. He raised his hands and exclaimed—"precious Saviour!—precious Saviour!"—"Come, Lord Jesus;—yea, come quickly. Why is thy chariot so long in coming,—why tarry the wheels of thy chariot?" Being asked, if it was not hard work to die? he replied, "Yes; but I shall overcome and sit down with Jesus on his throne, even as he overcame, and sat down with his Father on his throne." Raised up in bed, as he had desired, he said, "it is dark;" a friend observed, "he would soon be where there was no darkness to interrupt his views;" he replied, "not spiritual darkness, but temporal—I am almost blind, but all is light within." Looking earnestly at his wife, he called her to him; raised over her head his trembling hand, dripping with the cold sweat of death, and with a voice and a look which we will not attempt to describe, pronounced the apostolic benediction—"grace, mercy, and peace, from God our Father, and Jesus Christ our Lord, be with you. Amen."

His whole concern, now seemed to be for his people. He appeared, indeed, to wrestle with God in his dying moments, for the souls of his flock. The pillow being removed for him to lie down, he exclaimed; "at the foot of the cross; let me get there, for there is rest and no where else;" and in a solemn manner, exhorted all present to flee to Jesus. His reason was unimpaired, and his faith unwavering to the last; and at half past five on Thursday morning, he fell asleep in Jesus.

His death was such as he might well have chosen. Those who heard him speak at the meeting on Sabbath evening, said, that had he known it would have been his last address, he could have said nothing more appropriate. He labored as long as he lived; and when he rested from his labors, rested from sorrow, and suffering & sin.

His funeral was attended, on Saturday, by a large concourse of people, and a sermon adapted to the occasion, preached by the Rev. Dr. Richards, of Newark, from 2 Cor. v. 1st. "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Thus lived and died this esteemed, and devoted servant of the Most High God. We shall see his face, shall hear his voice, shall listen to his preaching, shall unite with him in prayer, no more. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

In the language of Mr. Southey, the biographer of Lord Nelson, "the most triumphant death is that of the martyr—the most awful, that of the martyred patriot—the most splendid, that of the hero in the hour of victory;" but was the close of the earthly career of this ambassador of Christ, surpassed in splendor, majesty or triumph? Had the chariot and horses of fire in which Elijah ascended, been vouchsafed for his translation, he could scarcely have departed in a brighter cloud of glory.

NORTHERN VOYAGE OF DISCOVERY.

The following interesting account of the late Arctic Expedition, and a race of men discovered in Baffin's Bay, is extracted from a narrative of the voyage recently published by Captain Ross.

August 10.—Lat. 75 deg. 55 min. N. long. 65 deg. 32 min. W. About 10 o'clock this day we were rejoiced to see eight sledges, driven by the natives, advancing by a circuitous route towards the place where we lay. They halted about a mile from us, the people alighted, ascended a small iceberg, as if to reconnoitre. After remaining apparently in consultation for nearly half an hour, four of them descended, and came towards the flag-staff, which, however, they did not venture to approach. In the mean time, a white flag was hoisted at the main in each ship, and John Sacheuse despatched, bearing a small white flag, with some presents, that he might endeavor, if possible, to bring them to a parley. This was a service in which he had most cheerfully volunteered, requested leave to go unattended and unarmed; a request to which no objection could be made, as the place chosen for the meeting was within half a mile of the Isabella. It was equally advantageous to the natives, a canal or small chasm in the ice, not passable without a plank, separating the parties from each other, and preventing any possibility of an attack from these people, unless by darts. In executing this service, Sacheuse

displayed no less address than courage. Having placed his flag at some distance from the canal, he advanced to the edge, and taking off his hat, made friendly signs for those opposite to approach, as he did; this they partly complied with, halting at a distance of three hundred yards, where they got out of their sledges, and set up a loud simultaneous halloo, which Sacheuse answered by imitating it. They ventured to approach nearer, having nothing in their hands but the whips with which they guide their dogs; and after satisfying themselves that the canal was impassable, one of them in particular, seemed to acquire confidence. Shouts, words, and gestures were exchanged for some time to no purpose, though each party seemed in some degree to recognize each other's language. Sacheuse, after a time, thought he could discover that they spoke the Humooke dialect, drawing out their words, however, to an unusual length. He immediately adopted that dialect, and holding up the presents, called out to them, *Kahkeile*, "Come on!" to which they answered, *Naukrie*, *naukrieai-plait*, "No, no: go away;" and other words, which he made out to mean, that they hoped we were not come to destroy them. The boldest then approached to the edge of the canal, and drawing from his boot a knife, (represented in an engraving,) repeated, "Go away! I can kill you." Sacheuse not intimidated, told them that he was also a man and a friend, and at the same time threw across the canal some strings of beads, and a checked shirt; but these they beheld with great distrust and apprehension, still calling, "Go away, don't kill us." Sacheuse now threw them an English knife, saying, "take that." On this they approached with caution, picked up the knife, then shouted and pulled their noses. These actions were imitated by Sacheuse, who in return called out, "Heigh yaw!" pulling his nose with the same gesture. They now pointed to the shirt, demanding what it was, and when told it was an article of clothing, asked of what skin it was made. Sacheuse replied, it was made of the hair of an animal which they had never seen; on which they picked it up with expressions of surprise. They now began to ask many questions; for by this time they found the language spoken by themselves and Sacheuse had sufficient resemblance to enable them to hold some communication.

"They first pointed to the ships, eagerly asking, 'What great creatures those were?' 'Do they come from the Sun or the Moon?' 'Do they give us light by night and by day?' Sacheuse told them that he was a man, that he had a father and mother like themselves; and, pointing to the South, said he came from a distant country in that direction. To this they answered, 'That cannot be, there is nothing but ice there.' They again asked, 'What creatures these were?' pointing to the ships; to which Sacheuse replied, that they were houses made of wood." This they seemed still to discredit, answering, "No, they are alive, we have seen them move their wings." Sacheuse now inquired of them what they themselves were; to which they replied, they were men, and lived in that direction, pointing to the North; that there was much water there; & that he had come here to fish for sea unicorns. They then agreed that Sacheuse should pass the chasm to them, and he accordingly returned to the ship to make his report, ask for a plank.

"During the whole of this conversation, I had been employed with a good telescope in observing their motions, and beheld the first man approach with every mark of fear and distrust, looking frequently behind to the other two, and beckoning to come on, as if for support. They occasionally retreated, then advanced again, with cautious steps, in the attitude of listening, generally keeping one hand down by their knees, in readiness to pull out a knife which they had in their boots; in the other hand they held their whips with the lash coiled up; their sledges remained at a little distance, the fourth man being apparently stationed to keep them in readiness for escape. Sometimes they drew back the covering they had on their heads, as if wishing to catch the most distant sounds; at which time I could discern their features, displaying extreme terror & amazement, while every limb appeared to tremble as they moved. Sacheuse was directed to entice them to the ship, and two men were now sent with a plank, which was accordingly placed across the chasm. They appeared still much alarmed, and requested that Sacheuse only should come over; he accordingly passed to the opposite side, on which they earnestly besought him not to touch them, as if he did, they should certainly die. After he had used many arguments to persuade them that he was flesh and blood, the native who had shown most courage, ventured to touch his hand, then pulling himself by the nose, set up a shout, in which he was joined by Sacheuse, and the other three. The presents were then distributed, consisting of two or three articles of clothing, and a few strings of beads; after which Sacheuse exchanged a knife for one of theirs.

"The hope of getting some important information, as well as the interest naturally felt for these poor creatures, made me impatient to communicate with them myself; and I therefore desired Lieut. Parry to accompany me to the place where the party were assembled, it appearing to me that Sacheuse had failed in persuading them to come nearer the ships. We accordingly provided ourselves with additional presents, consisting of looking-glasses and knives, together with some caps and shirts, and proceeded towards the spot, where the conference was held with increased energy. By the time we reached it, the whole were assembled; those who had originally been left at a distance, with their sledges, having driven up to join their

comrades. The party now consisted of 8 natives, with all their sledges, & about 50 dogs, 2 sailors, Sacheuse, Lieut. Parry and myself, forming a group of no small singularity; not a little also increased by the peculiarity of the situation, on a field of ice, far from the land. The noise and clamor may easily be conceived; the whole talking and shouting together, and the dogs howling, while the natives were flogging them with their long whips, to preserve order.

"Our arrival produced a visible alarm, causing them to retreat a few steps towards their sledges; on this Sacheuse called to us to pull our noses, as he had discovered this to be the mode of friendly salutation with them. This ceremony was accordingly performed by each of us, the natives, during their retreat, making use of the same gesture, the nature of which we had not before understood. In the same way we imitated their shouts as well as we could, using the same interjection, *heigh, yaw!* which we afterwards found to be an expression of surprise and pleasure. We then advanced towards them while they halted, and presented the foremost with a looking-glass and a knife, repeating the same presents to the whole as they came up in succession. On seeing their faces in the glasses their astonishment appeared extreme, and they looked round in silence for a moment at each other & at us; immediately afterwards they set up a general shout, succeeded by a loud laugh, expressive of extreme delight, as well as surprise, in which we joined, partly from inability to avoid it, and willing also to show that we were pleased with our new acquaintances."

[To be continued.]

SABBATH SCHOOL ANECDOTES.

From the London Sunday School Repository.

I send you this account of usefulness in nearly the same language as it was related to me by the mother of the lad who is the subject of this anecdote. "When my husband was alive," said the old woman, "we sent our son to school, but although he was sent, he very seldom attended; his practice in general was to play the truant with bad boys. It was not long however after he went to school his father died, which put it out of my power to pay for his education any longer, or to provide for him at home; he was therefore obliged to go out to earn his bread; and although the change which he had experienced in his circumstances by his father's death was great, yet it had no effect on him whatever, he still remaining regardless of the admonition which I gave him. He now made it a regular habit of spending his Sabbath day in walking about, for I could not get him to attend any place of worship. One Sunday morning, as he was going to spend it in the usual way, an old play-fellow met him, when my son thus addressed him:—'Where are you going this morning?' 'To school,' replied the lad. 'What school is open to-day, it is Sunday, and do you go to school?' 'Yes, the school which I go to is called a Sunday school.' 'Well, I am going to take a walk, come along with me.' 'No, I cannot go a walking to-day; I must go to school; come along with me.' 'No! I shall not go to school,' said my son. 'Well, but come this morning.' After a great deal of persuasion he consented to go for that morning. To school they went, and when they came there, the lad informed his teacher who it was he had brought with him, and how he was prevailed on to come. The teacher then asked my son some questions, and gave him a spelling-book to read in, for he scarce knew how to read at all; the task which was set him he learnt, and was rewarded for it. School being over, and having made an appointment to go with his old play-fellow the next Sunday, he returned home later than usual to dinner. I did not happen to ask him where he had been that morning, supposing he had been as usual walking in the fields. The following Sabbath I asked him how he had spent his Sunday, when he told me that he had been to school. 'To school?' said I, (knowing that he always so much disliked it) to what school and who did you go with?' when he told me what I have now related to you, likewise mentioning, that the reason he liked to go to that school was because they treated the children so kindly, and that they did not make use of the cane like his other master; 'and,' said he, 'I shall always go now, mother.' He continued attending regularly till he was grown up, and proved to be a very dutiful son and a good scholar. The mother further said she had reason to be thankful that ever Sunday Schools were established, for their good effects have rendered her now comfortable. She is 70 years of age, and entirely supported by her son, in a very decent and respectable manner. R.

Account of the visit of a gentleman to a poor afflicted woman.

As he approached the room, he overheard a child engaged in prayer: "O God, pity me a poor child, and pity my dying mother. Lord, I bless thee I was ever sent to a Sunday School. There it was I read my Bible, and there it was I learned 'when my father and mother forsake me the Lord will take me up.' This comforts me now, my poor mother is going to leave me. May it comfort me and her. May I go to heaven: bless me, a poor child, and my dear mother." The visitor informed the poor woman he had been listening to the prayer of the child. "O Sir," said she, "he is a dear child—I thank God he ever went to a Sunday School; I have heard by him of Jesus Christ the Saviour. I do put my trust in him; I hope he will save; I hope he has saved me. My dear child has been the means of saving my soul."

REMARK.—When a Christian thinks he can go alone, he is nearest falling.

NEW GLOBES.

MUNROE & FRANCIS, 4 Cornhill, have received by the *Emeline* from London, Very elegant 12 and 9 inch GLOBES with and without Compasses, with the covers, and manufactured by CAREY. Drawing Papers—Bristol Boards, Ivory Imperial, royal and Glazed Paper. Fancy Papers—Glazed and unglazed Green and Yellow; burnished and unburnished Gold; green, yellow, blue and red. Bordered and embossed quarto and octavo Papers; gilt and black edged superior Letter Papers; Middletons and Brookmans & Co's fine black Lead; Gilbert's red Chalk; Camel's hair, and other Pencils. Superior Lead Crayons.

Japan Ink—Walkden's superior Japan black Ink in jars and bottles; red Ink Clout's original Durable Ink. Black and Colours. Shining Sand. Wedgwood Ink. Chess Men and Boards—Jovory and Bone men; leather Chess Boards; backgammon boards; writing Parchment; Ass-shin Manuscript Books; Wise's Steel Pens; fine Goulet's Extra red Sealing Wax.

FOR THE SUMMER SEASON. HAIR MATTRESSES, considered by the public, to be more healthy and comfortable weather, than down or feather beds, and of various sizes and qualities, at No. 6, June 19. J. BUMSTEAD.

Linen, Shirts, Sheet, &c. JAMES BREWER, Eighty-Five Market Street (three doors from Court-Street) has received from Auction, 2500 yds. fine broad yard wide, from 20 cents to 60 per yard, yards steam loom SHIRTINGS, of quality, which are offered unconditionally, 2700 yards fine unbleached SHEETS, Shirts, which are going for 20 cents only; also BLACK SILKS, for 40 per yard, superior quality; going rapidly.

WHALEBONE WHIPS.

GEORGE DOMETT, informs his public, that he continues to make Whalebone Whips, Lashes and Whip descriptions. AMONG WHICH ARE: Coach Whips, do. Cig do. Chaise do. Tandem do. Phaeton do. Pleasure whips do. Stage do. Saddle whips do. Hunting do. Saddle whips do. 1/2 Whip Thongs and Lashes, made lengths and patterns, per gross, dozen. Whips and Whip Thongs made to any description, and warranted superior, imported, and sold at a low price. 1/2 Whip and Whip Thongs made at the Factory, No. 6, Dock-Square, N. York.

BOOKS FOR SABBATH SCHOOLS.

JUST published, and for sale by L. EDWARDS, No. 53, Cornhill, Questions, or Catechetical Exercises, for Children in Sabbath Schools, calculated to excite a taste for Holy Scriptures. The questions are in the language of the Bible. Price 1/6. Several works of merit have appeared, with a view to facilitate the study of the Bible. These are, however, expensive for gratuitous circulation in Sabbath Schools. To furnish a cheap and valuable institution, these pages were composed. The questions, it is believed, are sufficiently copious to excite a child's studying the Bible, and to form a habit of what is read.

For sale, at short notice, A neat pocket edition of the Sunday Teachers' Guide, 25 cts. M'Donald's Questions, \$3 per doz.; Cumming's Questions, New Testament, \$3.75 per doz.; Wilson's Catechism, \$3.50 per doz.; Packard's Catechism, \$1.20 per doz.; Scripture History, \$8 per 100. Also, a great variety of books suitable for use in the Sabbath Schools.

Word in Season, in the behalf of the Scriptures.

JUST received, and for sale by L. EDWARDS, No. 53, Cornhill, "A Word in Season, in behalf of the Scriptures." By ASA RAND, Pastor of the Unitarian Church in Gorham. Price 75 cts.

Domestic Establishment.

JOSIAH VINTON, Jr. has removed from No. 60, Cornhill, to the Chamber of Mr. LUTHER PARKS' Auction Office, by-street, where he offers for sale, a variety of Domestic Goods, consisting of: Gingham, Yarns, Threads, Satinets, Black and Blue, Bleached, Diapers, Table Cloths, Tickings, &c. At reduced prices, for Cash or on Credit.

To Let—The Chambers, 60, Cornhill. They are completely fitted up. They would be an excellent place for the sale of Furniture, or for a very large, might be made a convenient place for a family, (for which purpose they were until the last three years) having a kitchen, a cellar, good yard, water, out house, &c. Inquire as above.

Tuckerman, Rogers & Co. HAVE received, by the late arrival, a rope, an extensive assortment of Scotch, and Irish GOODS, well adapted to country trade, and which are offered at a low price, for a favourable term, credit. Market-Row.

Hides, Leather, &c.

SAMUEL TRAIN, has commenced sale, at No. 22, Merchant's Row, a complete assortment of HIDES, suitable for sale and upper, accommodating terms, for cash, or on credit, change for any kind of leather. Also, just received, 500 sides of Leather in the tan; Calf Skins, Sheep Skins, &c. Leather received on commission, advanced on the same.

FRESH HARD WARE.

Received by the *Jasper* and *Herald* from England. DAMS & FESSENDEN, No. 24, State Street, offer for sale on reasonable terms, an assortment of HARD WARE AND CUTLERY, consisting of: E Cod Fish Hooks, all sizes, Tea and Table Spoons—Wooden Spoons, of every description—Locks—Latches—Wares—Block-Tin Tea Pots—Butter Knives—Rib'd Suckles—Cast steel patent and Sheep Shears—Knives and Forks—A complete assortment of small Cutlery, &c. together with every article in the requisite for the supply of Country Stores. On hand—Many Goods purchased at less than cost, which enables them to sell their country friends some great bargains. April 24.